

Community

On a Shrinking Globe

Miss.

ONE OF THE MAJOR PROBLEMS confronting Christianity today is the hostility of Asia-Africa nations towards the West.

In Egypt, where tension is still acute, Catholic schools are being forced to teach the Koran, Moslem holy book, to their Moslem students. The schools have been told that they will be closed if they do not teach the Koran, and they have also been forbidden to refuse admission to Moslem students. The right of Egypt's Christians to maintain their own religious courts for marriage and related cases—a right they have had for many centuries—has been ended.

In Burma, and particularly in Ceylon, there is talk of making Buddhism the official state religion.

Difficulties for Missionaries

In Indonesia, difficulties have been encountered in obtaining visas for missionaries. In both countries there is a drive to make Islam the official state religion.

In India, the State of Madhya Pradesh has issued a report attacking missionaries, and an organization of fanat-

ical Hindus is carrying on a campaign against the Church.

In the Sudan, Christian schools have been taken over by the government, apparently in an effort to eliminate Christianity and transform the new African republic into a Moslem nation.

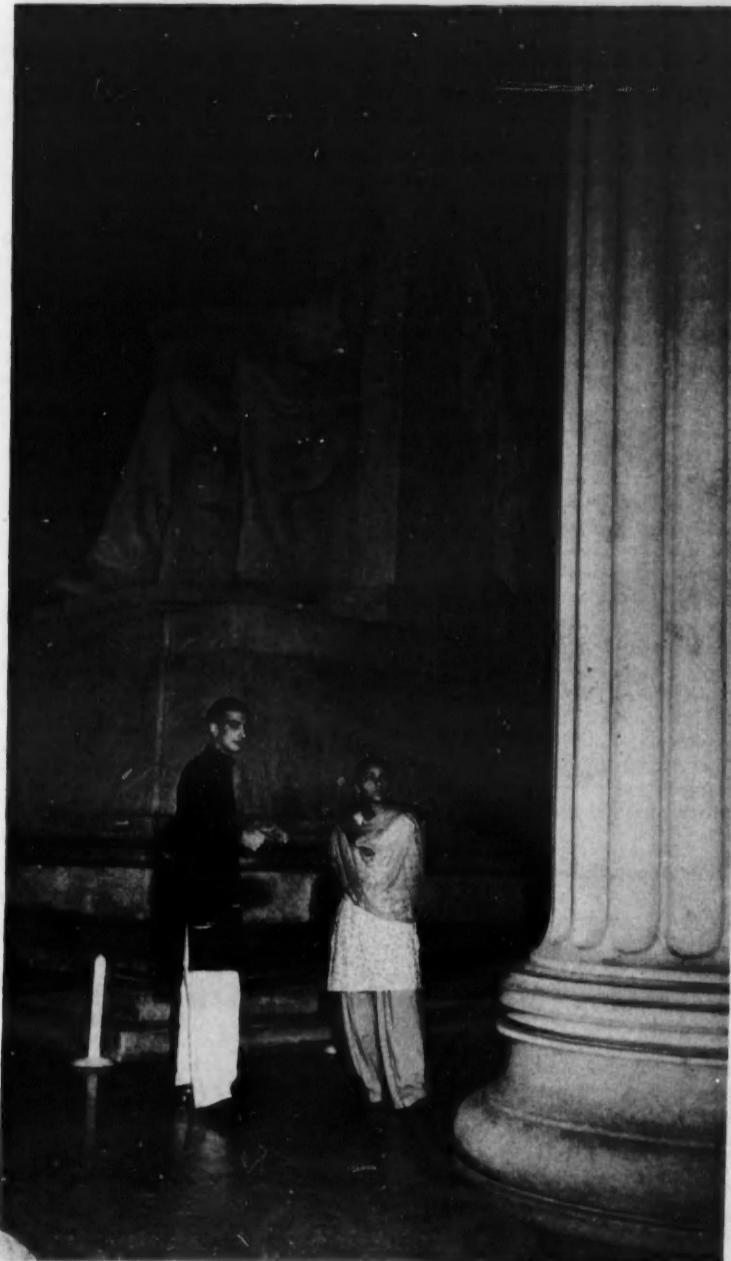
Rampant Hostility

How can we account for this rampant hostility? What can we who are Catholics do about it?

First of all, I think it is an amazing fact that we are aware of the difficulties confronting the Church in so many parts of the world. A few decades ago we would have had considerable difficulty even in locating Burma on a map.

Today we can travel to any part of the world in less than 36 hours, and the public media of almost instantaneous communication keep us fully posted on the march of events in all parts of our revolutionary world.

With the spectacular advances in science and technology
(Continued on page 4)



(Department of State)

A Straw in the Wind *The South*

EXTREMISM IN GEORGIA politics is nothing new. The late Eugene Talmadge was for years but one, if the most famous, of its practitioners.

Citizens the nation over are too conditioned to be startled when by an overwhelming majority both houses of the state legislature adopted a resolution calling for the impeachment of six of the Justices of the United States Supreme Court because of their decisions on racial and sedition cases. Nor is it too surprising that Governor Marvin Griffin has been provided with extraordinary police powers to head off integration in the schools.

What is more newsworthy and im-

bued with promise of the better things eventually to come is the success registered by certain state representatives in Georgia in postponing a ban on interracial sports and social activities. This delay results from adherence to parliamentary rules rather than majority sentiment, but it happily reflects a strong conviction on the part of a minority.

—The Commonwealth

About this bill one Georgia legislator said, "This measure is so vague it would make a Negro maid liable for pinning on a diaper." (See page 3 for other details on action in various states.)

Men of (Color) Distinction *The South*

WHEN THE VIRGINIA State Chamber of Commerce decided to give a dinner honoring "distinguished Virginians," a list of 700 was drawn up out of *Who's Who in America*. Invitations to the affair May 17 in Richmond were sent out by Governor Thomas B. Stanley.

At least six Negroes have turned up on the list. Their presence would not have made the news wires of the nation, since it is hardly news that innumerable Negroes have achieved distinction in this land of opportunity. They became news when their invitations were withdrawn as "clerical errors."

The withdrawal of the invitations was at once un-American and ridiculous. It ought to have been a matter of great pride to Virginia that some of her native sons and daughters have become distinguished Americans, overcoming handicaps of policies of segregation and humble birth or background.

National Laughingstock

Whoever made up the list must have assumed no Negro could "make" *Who's*

*Who or that Who's Who, like Virginia, draws a color line. If the chamber of commerce assumed otherwise, it could have spared the state's being made a national laughing stock, because the accomplishments of the six Negroes that are listed in *Who's Who* indicate clearly that they are distinguished Negroes as well as distinguished natives of Virginia.*

The incident shows the preposterous position an individual or a state can get into by obsession with race. We believe that unless Governor Stanley makes amends by truly honoring the six who have been inexcusably offended, the other distinguished Americans invited to the affair should, like Lambert Davis, director of the University of North Carolina Press at Chapel Hill, a white man, announce that they will not attend the dinner.

For no person can be a distinguished American if he acquiesces in the Hitler-like assumption that race is a barrier to distinction. And those who attend that dinner after what has happened will be doing just that.

—Chicago Sun-Times

Portland House Disbands *Organization*

COMMUNITY's MASTHEAD (the little box on the bottom of this page) is this month minus the name of a Friendship House in Portland, Oregon. As of June 1st, Friendship House there disbanded.

The three former Friendship House staff workers in Portland—Elizabeth Teevan, Mabel Knight, and Peter Loftus—on June 1st become applicants to membership in Madonna House of Combermere, Ontario, Canada, a secular institute awaiting final canonical status from Rome.

Madonna House is opening this month a branch in Portland, at the invitation of Archbishop Edward Howard, to work with Negroes, Indians and Orientals.

Mrs. Eddie Doherty (formerly the

Baroness de Hueck), director-general of Madonna House, is bringing two workers, Mary Kay Rowland and Diane Zdunich, to Portland to establish the new branch.

Mabel wrote from Portland last month:

"We ask your prayers that our adoption of this new way of life in the Church may make us and the men and institutions of our times live according to the teachings and example of Christ our Lord. We want to carry worthily the cross of Madonna House which bears the inscription 'Peace—Love.'"

We of Friendship House will certainly pray for our former co-workers, and we are sure readers of COMMUNITY join us in prayers and best wishes.

—M.D.

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COMMUNITY

(formerly *The Catholic Interracialist*)

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Friendship House, the publisher of COMMUNITY, is an organization of Catholic lay people, Negro and white, working to combat racial prejudice and discrimination and to express the profound unity among all men established by our common Creator.

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Second Racial Murder

Last month we reported the slaying of Negro Alvin Palmer by a gang of white teenagers in Chicago. Before the issue was off the press, Chicago had a second murder, similar in pattern.

CURTIS BIVENS, 17, Negro, was fatally wounded April 23 by a shotgun blast, fired from a moving car no more than six feet away, by one of three white teenagers.

Held for the killing are David Vandersteeg, 18; Dennis Moffit, 18; and Eunice Miller, 17. When arrested, Vandersteeg stated, "I thought I fired into the air. I didn't mean to hit anybody."

The trio, he said, was on its way

Who taught our teenagers to hate? we asked last month. With a feeling akin to despair we reiterate: Racial hatred is daily being taught Chicago youth by their elders. All of us, through our deeds of commission or omission, share in these murders.

—Clif Thomas

"DON'T JUST STAND THERE!"



Debunking the Bedevilers

IT IS RECOGNIZED that when a Negro is driving a Cadillac he is reckless, arrogant, speeding, slightly drunk, or heavily drugged, in debt or taking numbers, myopic, illiterate, color-blind, lawless. This does not apply if he's in livery and some one else owns the car. Then he's not vicious but only child-like in his love of military costume and shining metal.

THE NEGRO IS at fault in one thing: when he scrapes together enough money he will buy a television set, used or new, and an outdoor aerial. He really should use the money to paint the front of his rented apartment house. As it is, it causes the whites a great deal of discomfort—and comment—when they pass by and see the primacy granted purely mental—and hence suspiciously civilized—pursuits.

THOUGH MOST of the South has declared equal, but separate, facilities exist in education and recreation, no one in authority has offered to put this to the test. The proper test would be to move the whites to the (equal) Negro schools and vice versa. In the matter of parks and museums whites

might try crowding a week's pleasure into the Tuesday and Thursday Negroes are allowed the premises.

WHEN A NEGRO is placed at a table next to you in a restaurant, he has a distinct odor. If he happens to be serving your dinner at an even closer distance, and working very hard, this odor is not apparent.

MANY WHITES BELIEVE that Negroes should live in one part of town and they in another. This is not strictly enforced. A visa may be granted any Negro, man or woman, willing to accept wages of 40 cents an hour.

WHEN A NEGRO is performing, he knows how to make you laugh, or cry, or how to cause sympathy, or reminiscence. When he's sitting next to you in a theater or cabaret, he's a dullard upon whom all subtleties and emotions are lost.

—Richard C. French

Mr. French's observations originally appeared in *THE WAY OF ST. FRANCIS* and are reprinted by permission.

COMMUNITY

Civil and Uncivil Rights Laws

THE 1957 STATE LEGISLATIVE sessions mark both advances and retreats in civil rights, as we go to press.

Adding to the plethora of segregation laws passed by Southern states since May, 1954, are these latest.

Tennessee: Six new segregation laws were passed by the Tennessee General Assembly, and more are pending. Three of the measures passed are aimed at restricting the National Association for the Advancement of Colored People; the others deal with school segregation.

Georgia: Georgia passed several segregation laws. One gives the governor power to suspend the school attendance law if schools are ordered integrated. The legislature also passed a resolution asking impeachment of six United States Supreme Court justices. One segregation bill—on interracial sports and social activities—was turned down (see page 2).

Arkansas: Arkansas enacted four new measures. A state sovereignty commission with investigative powers was created; school districts were authorized to hire legal counsel to defend school officials and school board members; public-school children will no longer be obliged to attend if their schools are integrated; organizations and individuals working for integration are required to register and make periodic reports.

South Carolina: The General Assembly adopted an act (aimed against the N.A.A.C.P.) imposing stiff fines and/or imprisonment on persons inciting litigation other than that in which they are personally concerned. Lawyers found guilty under the law would be barred from doing business in the state.

North Carolina: The Atlanta Journal reports that a bill to enforce the state's literacy test for voters was introduced

recently in the North Carolina General Assembly. The bill is designed to block results of law suits challenging literacy tests which are now pending in Federal Courts.

Texas: Nine segregation bills are before the legislature. Senator Henry Gonzalez and Senator Abraham Kazen, Jr., waged a losing 36-hour filibuster against the first, but pledged to fight against the remaining eight.

Maryland: Several bills prohibiting discrimination in places of public accommodation were introduced by Harry A. Cole, the first Negro elected to the state senate. However, several pro-segregation bills are also pending.

Alabama and Florida: also have pro-segregation bills pending. The Mississippi, Louisiana, and Virginia legislatures did not meet this year.

And the round-up of legislation in Northern states:

Colorado and South Dakota: repealed state laws prohibiting interracial marriage. **Wyoming** has a similar bill pending.

Washington passed a law which banned discrimination in housing secured by governmentally guaranteed loans—with enforcement vested in the State Board Against Discrimination. The State Board's jurisdiction was also extended by law so that it could act on complaints of discrimination in places of public accommodations.

Colorado extended coverage of an existing Fair Employment Practices Act to include unions and employment agencies.

Fair Employment legislation is being considered in **California, Illinois, Indiana, Iowa, Missouri, Nebraska, and Ohio.**

SURVEY OF DESEGREGATION

THE FOLLOWING is not a conclusive picture of desegregation, but a spot survey of the current picture in specific areas of activity. Some of the incidents of desegregation occurred before May, 1954, but most of them have taken place since the historic Supreme Court decision on desegregation, and subsequent related decisions.

In City Buses

Twenty-one Southern cities have voluntarily ended compulsory segregation on local buses without difficulty. In every case desegregation took place without court action, usually by a change of policy on the part of the transit company involved. The changes caused no incidents of violence or organized protests.

In most cases, desegregation of local buses dates back to April, 1956, when the Supreme Court dismissed an appeal from the United States Fourth Circuit Court of Appeals which held the Columbia, South Carolina bus segregation ordinance unconstitutional.

In Higher Education

Since the first Negro student was admitted to the University of Maryland in 1935, some 154 accredited colleges and universities in southern and border states and the District of Columbia have opened their doors to Negroes. Out of the 164 former white institutions now opened to Negroes, 95 have actually desegregated at some level since May, 1954.

This total includes both privately and publicly supported schools of higher learning, many of them church-affiliated. As of May, 1954, five states—Alabama, Florida, Georgia, Mississippi, and South Carolina—still enforced complete segregation in state-supported colleges. However, all but South Carolina had at least one private college which admitted students of both races.

In Health and Medicine

Of 17 southern states surveyed by the Southern Regional Council, nine indicated a marked change in staff policies in their hospitals, with Negroes practicing and working for the first time in both private and public institutions. In all, at least 34 hospitals began utilizing the professional services of Negroes, in addition to an undetermined number in Delaware, which added Negro laboratory technicians.

In St. Louis, where all private and public hospitals have employed Negro technicians and nurses for several years, the practice became more widespread in the past two years. During this period, 15 hospitals in six states either integrated facilities or began admitting Negro patients or announced plans to do so.

In Sports and Recreation

Following generally in the wake of a 1955 Supreme Court order banning segregation on municipal golf courses in Atlanta, 16 southern cities have opened their courses to Negroes. Court decisions in 1955 also opened some park and recreation areas to Negroes and stimulated similar action in other states and communities. Kentucky and Maryland ordered state parks and recreation places desegregated.

In Military Life

West Virginia, Maryland, and Delaware were the first states in the southern area to abolish segregation in the National Guard. With the merging of the remaining white and Negro schools on military bases in Texas, Florida, Alabama, Virginia, and Maryland, the Department of Defense reported that only three segregated post schools—all in the South—remained.

Although the Department of Defense policy of integration has been carried out generally in regular units of all the services, reserve units have openly ignored the policy, but Marine Corps reserve units in six Marine districts enrolled Negroes for the first time in existing or newly-activated groups in North Carolina, Florida, and Tennessee. A Delaware Army reserve group trained both white and Negro enlisted men and officers at Fort Jackson, South Carolina.

—ADL's Christian Friends Bulletin

Catholic Interracial Council Gains Noted

AT THE DIRECTION of Samuel Cardinal Stritch the Catholic Interracial Council of Chicago was founded in 1946. The intervening years have been a time of growth and progress, and the Council has gained both local and national recognition.

Evidence of this was presented during the March celebration of the Centenary of the founding of St. John's Abbey at Collegeville, Minnesota. It was during this celebration that the executive director of Chicago's Catholic Interracial Council, Lloyd Davis, was invited to participate in a panel discussion of "The Theological Principles Underlying Desegregation."

The Layman's Mission

Davis, who has been with the Council four years, spoke on "The Layman's Mission in the Changing Community." To carry out this mission, he suggested seven steps listed at right.

Some of the Council's outstanding activities have been its high school and college study days; poster contests for elementary and high school students; scholarships to Negro students; and activities on local scenes of tension such as the infamous Trumbull Park situation.

On June 2 the Council will have its annual Communion breakfast and present the Tom Crowe Interracial Justice Awards to the individual and to the group that have made outstanding contributions to the cause of interracial justice and charity.

In the closing remarks of his talk Davis said, "The layman's mission in the changing community is really nothing more than bringing Christ to the world and the world to Christ." This is an apt summary of the work of the Chicago Catholic Interracial Council.

—Eugene Huffine

The greatest mistake

Christians of the twentieth century could make

Would be

To let that world come to birth.

Without them,

Without God—

Or against Him.

—EMMANUEL CARDINAL SUHARD

Executive Director Davis Suggests Seven Steps

1 Be active in the parish. Encourage the education of the members of the parish through forums, discussion, and prayer. Help dispel rumors and fears when new minority group members enter the community. Form or work with a genuine community council aiming at good neighborhood standards in a community open to all.

2 Become acquainted with the priests and sisters engaged in work for the Negro apostolate, and do what you can to assist them and make their work better known.

3 Assist worthy and talented members of minority groups to attain a Catholic education by contributing to existing scholarship funds or by setting one up. Encourage minority group members to seek a priestly or religious vocation.

4 Write a letter occasionally to your diocesan press or to the daily

press praising what is good, giving notice of fine personal achievements, or calling attention to any serious injustice.

5 Form a contact with the Catholic Interracial Council in your diocese. If there isn't any, organize one. Organize an interracial club or human relations club on your college campus and affiliate with one of the CIC units in your area.

6 Give serious thought to entering the field of intergroup relations as your vocation in life. Religiously motivated and devoted persons are badly needed in this rapidly developing profession.

7 Pray daily for the great intentions urged by the Holy Father, and pray constantly in union with our Savior's prayer that all men may be one, as He and His Father are one.

On a Shrinking Globe

(Continued from page 1)

in recent years, particularly in the fields of transportation and communication, we have suddenly become aware not only that we are living in one very small and fragile world but that the Universal Church extends far beyond the city limits of Hoboken.

Global Organism

We are at long last beginning to recognize our supernatural kinship with people of every race and nationality on every continent under the sun. A Christian today is really beginning to understand and appreciate the fact that he is part of a global organism.

Having become aware of the Church in Egypt, Burma, Ceylon, Indonesia, India and the Sudan, what then? Do we turn to the sports pages, or do we try to determine what should be our Christian response in the matter?

If we are part of a living organism of global dimensions, it is obviously silly to say that we are not deeply concerned about what is happening to us in any part of that organism. For what is happening in Egypt and the other countries is profoundly affecting all Christians everywhere in a most intimate and personal way.

If we take a world view of things, that is to say a Christian view of things, what is most startling is that the East seems to be on the verge of repeating the major blunders, mistakes and heresies of the West.

The first of these blunders is Communism.

I think it is well for us to remember that neither Karl Marx nor Friedrich Engels were born in Moscow but in the West—in Rhenish Prussia.

Marx lived for a time in exile in France and Belgium. Engels was well acquainted with Manchester, England.

The early abominations of the industrial revolution provided these gentlemen with the raw material for unceasing protest. The Communist Manifesto was first published in the West.

Towards the end of the nineteenth century European workers, insofar as they engaged in politics at all, were enrolled in the Social Democratic party.

Communists Losing in West

Today Communism is losing ground nearly everywhere in Europe. In England, for example, following the de-Stalinization campaign and the Polish and Hungarian uprisings, the Communist party leadership has admitted a drop of 7,000 members. The predictions at the moment are for further large-scale resignations.

In the East, however, Communism is not losing but gaining ground. It has captured China. It has a strong foothold in the Middle East.

Pope Pius XII and Vice-President Nixon have both underscored the fact that Communism threatens a deep penetration of Africa. Foreign missionaries in Asia and Africa have come to be regarded by millions in those troubled parts of the world as "agents of Western imperialism."

The West must teach the East the awful folly of that same brand of Communism which we nurtured for so many decades and are now repudiating and spewing out of our society with the greatest horror and loathing.

The second mistake is nationalism.

Modern nationalism dates from the French Revolution and the Battle of Valmy when, by a frantic appeal to the national spirit, the French threw themselves across the invading Prussian army under the bumbling duke of Brunswick and brought it to a halt.

French nationalism caused other nationalisms to rise up. Even the otherwise sensible Irish had to learn Gaelic which had long been completely forgotten.

Each nation claimed to be sovereign. Each state recognized no other obliga-

tion than to be strong and self-sufficient. Each state repudiated contracts and treaties when they no longer paid off. Thus a few gangster states, devoid of any respect for the European community, tried to bend Europe to their will.

Lessons of World Wars

There was much talk about international law, but ultra-nationalistic states rendered any international order impossible because they would accept no superior judge of their rights and no restrictions on their absolute sovereignty. For a hundred years Europe, while supposing itself rational, was to live upon this fundamental absurdity. In 1914 it almost proved fatal.

Today the West has abandoned the policy of selfish nationalism. If any of us failed to understand the meaning and significance of World War I, the lesson of World War II was inescapable.

We in the United States have underscored the sincerity of our conversion from isolationism to international cooperation by providing foreign countries in 1956 with nearly \$5 billion in goods, services, and cash, an increase of eight per cent over 1955.

The whole of Asia and Africa is in serious danger of catching the nationalistic virus which we are desperately trying to shake off. Some Asia-Africa countries have already been attacked by it as a counterpart of the white man's expulsion or involuntary withdrawal. Eastern nationalism is turning against the West at the very moment when the West is beginning to have a glimpse of the extent of its own lamentable folly.

The West must teach the East the absurdity of nationalism which has deluged the world in blood and brought in its wake incalculable human, moral, and material losses.

The third heresy is racism.

I think it is clear beyond the shadow of doubt that the West is in the process of repudiating racism in all its ugly and stupid forms and manifestations. It is quite true that a few states are still trying to perpetuate a kind of feudal racism by terroristic methods which are, in the long run, self-defeating.

The Christian conscience of the West, long slumbering, is being revitalized. We are steadily going about the business of repudiating slavery at home and colonialism abroad.

Yet at the precise moment that the West is seeing the error of its ways, the East is rapidly succumbing to the very same iniquity which it so long accused the West of practicing. The East is more color-conscious than ever before.

The white man is being paid back in his own debased coinage. Here again I think the West has much to say to the East that will be constructive and helpful.

The fourth stupidity is materialism.

The West has, to a large extent, enthroned science and technology. Christ has been driven into one small corner of His earthly kingdom.

Christianity exercises only a minor influence in our highly mechanized society. We are no longer living in a Christian world but, according to the English historian Toynbee, in a post-Christian era.

The East is experiencing a revival of Mohammedanism, Hinduism, and Buddhism. For this reason there is hostility not only to the West but to Christianity which is, tragically enough, identified with the West—the white man's religion. It may therefore happen that the East will expel all foreign missionaries.

But the East today is also accepting Western science and technology as a means of overcoming its dire poverty. In so doing, it may duplicate the mis-

Mr. **LeRoy Setziol**

A YOUNG INFANTRYMAN tried hours waiting for battle in the Pacific by carving out a wooden triptych. In the center was the Holy Family. The words "Credo" and "Veritas" were written.

This was the beginning of the sculptor, LeRoy Setziol. A doctor of philosophy in Baltimore, he had no formal training but had always been interested in art.

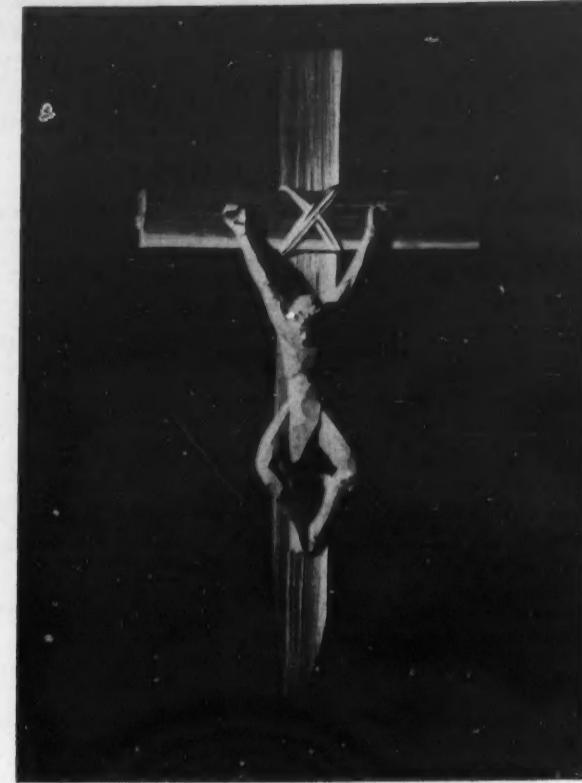
He was born in Philadelphia in 1914. Most of his childhood was spent in New York. After his military service in the South, he went to Germany.

Portland's Wood, Beauty, Climate

While he was in service, his wife moved to Portland, Oregon, to work in a hospital run by the Board of National Missions. When Mr. Setziol came out of service, so much that they decided they would move home. The plentiful supply of many fine woods was an added attraction to Portland's beauty.

Mrs. Setziol's work and her belief in God should use his God-given talent for furthering his career. They have two sons, John and Monica, 15.

Well above average height, he has a very alive facial expression.



The Crucifixion

Setziol's studio is a store front near the Willamette River with a view of Mt. Hood on a clear day. He has some power machinery for doing the rough work and many good hand tools.

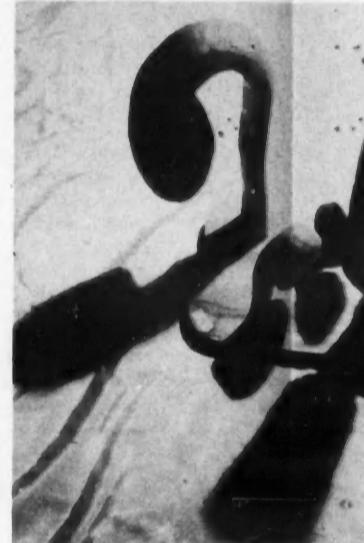
When asked if working on hard wood was much slower than on soft, he answered, "The time doesn't differ much. The beginning is slower on hard wood. But the finishing is slow on soft wood because of the danger of taking off too much."

Deep Feeling, Powerful

Setziol shows deep religious feeling in his work although not all of it is religious in subject matter. His "Sacrifice of Abraham" is a powerful carving of the head of Abraham and the upper part of Isaac made from a black walnut root. There is a beautiful correspondence between the shape and color of the root and the carved figures.

His massive figure of "The Good Samaritan" stands outside a church in Wilsonville, Oregon. He made a series of panels showing the history of the Congregational Church in Ashland which decorates the outside of that church.

Owners of business places and homes have also bought Setziol's work. Henry Kaiser commissioned him to do wild



dynamic religious values which made these things possible.

The East should hold on to whatever in its cultural heritage is true, good, and beautiful. At the same time, the West should make a more vigorous effort to purge itself of the last remaining vestiges of Communism, nationalism, racism, and materialism in order to achieve, simultaneously, our own salvation and that of the East.

If we face up to this formidable task, we will be making a most valuable contribution to East-West peace and mutual understanding. If this is achieved, then the work of the Church can go forward to lead both East and West to the vision and goal of a humanity united in Christ.

—John J. O'Connor

Dr. O'Connor is professor of history at Georgetown University and head of the Washington, D.C., Catholic Interracial Council. He was very helpful to Friendship House in the establishment of St. Peter Claver Center in that city eight years ago.

PRAYER OF ST. FRANCIS

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each \$2.00

Printed in red on buff; mounted
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liturgical apostolate

Y SETZIOL

TRYMAN tried to shorten the tense or battle in the jungles of the South by a wooden triptych for his wife. In Holy Family. The two side pieces bore "Veritas" with ornamental carving. During the sculpturing career of Lester of philosophy from Johns Hopkins no formal training in sculpture. But interested in music and art.

Philadelphia in 1915 of Polish parentage. He was spent in Buffalo, New York. While in the South Pacific, he was sent

to work in a Chinese nursery school of National Missions of her church. He out of service, he liked Portland and decided they would make this their supply of many kinds of wood was to Portland's beauty and climate.

and her belief that her husband's given talent have helped greatly in Their have two children—Paul, 10, and

height, he has a massive head and expression.



Sacrifice of Abraham

life studies of birds and animals to decorate his summer home at Lake Tahoe.

Jesse Holbrook of Portland ordered a panel for his fireplace which shows an Indian and one of the pioneer Holbrooks along with Oregonian decorations. A brewery had Setziol do decorations for its building.

Mr. Setziol twice exhibited his work for the benefit of Friendship House.

When Mary Ryan left Portland Friendship House to marry Ken Boyd, friends got together and bought her a Madonna. For Fern McCoy (now Mrs. Zane Hanks) friends bought a crucifix. The Knabs have bought several Madonnas for presents. Others have bought statues of St. Francis for garden shrines.

The young infantryman in South Pacific jungles would have been incredulous if someone had told him then that in 15 years he would be a professional sculptor in Portland, Oregon.

—Mabel C. Knight

Mabel was formerly editor of COMMUNITY and director of Friendship House in Portland, Oregon.

The Lonely Crowd



World Lay Apostolate Congress

"Laity in the Crisis of World" Is Theme For Second Congress in Rome This Fall

IN OCTOBER of this year a meeting of great importance to the Catholic Church and to its lay members will take place in Rome. Its official title is The Second World Congress of the Lay Apostolate.

The first of these was held in October, 1951. The fact that at the 1951 Congress more countries (74) were represented than took part in the United Nations in that year gives eloquent expression to the universality of the Church. As many, and probably more, delegates are expected this year since the planning has been more thorough and exhaustive than that of the first Congress.

Speakers Announced

The theme of this year's Congress is "The Laity in the Crisis of the World" and it is divided into five major sections: The Mission of the Church, The World's Need, The Mission of the Laity, The Responsibilities of the Laity Today, and Basic Formation for the Apostolate of the Laity.

On Easter, some 14 speakers from nine different countries were named to the program with many more yet to be announced. Ten of the 14 are laymen, among whom are the well-known Frank Sheed, publisher, writer, lecturer, and John C. H. Wu, author of "Beyond East and West" and professor of law at Seton Hall University. Monsignor Gerard Philips, whose book The

Role of the Laity in the Church has been translated into seven different languages—including English, is also one of the speakers.

During the eight days of the Congress Mass and Compline will be daily features, with at least two of the Masses being sung by the delegates.

Permanent Committee Plans

All of the initial planning of the Congress has been handled by the Permanent Committee of the Congress which is headed by 47 year old Vittorino Veronese, an Italian lawyer. Mr. Veronese has already achieved international recognition in his position as chairman of the executive board of UNESCO and as chairman of the International Institute of Liturgical Art. Pope Pius XII has called him "the apostle of the lay apostolate."

Although the official dates of the Congress are October 5-13, an extra day will be spent by the national delegations in formulating plans based on the resolutions adopted at the Congress. A second day has been set aside for meetings of priests attending the Congress.

Cardinal Gracias of India best expressed the spirit of the Congress when, in 1951, he said, "The Christian cannot sanctify himself, much less sanctify others, by a mystical escape from the social order."

—Eugene Huffine

Parochial Life

Foreign Seminarian Meets Jim Crow

Interracial Meeting "a Deeply Moving Experience; I Felt As If I Were Meeting Christians Out of the Catacombs"

THE OBLATE SEMINARY in San Antonio, Texas, was the scene of an interracial meeting which, though it took place months ago, has kept ringing in my mind. It was for me a deeply moving experience; I felt as if I were meeting Christians out of the Catacombs.

Perhaps, to understand my feeling, a sketchy background of myself might help.

Before I left home (Philippines) seven years ago, a doctor friend of mine remarked: "You're lucky it's to a seminary you're going. There'd be no discrimination there."

For White Only

The remark registered but dimly. The word carried no frightful associations. It meant nothing then. Nor did I evidence anything of the sort in the entire trip across the Pacific. Everything looked bright and cheery.

That is, until we reached San Antonio. For there, glaringly against one corner of the railway station, the huge sign read: "For White Patrons Only."

It was the ugliest, most jarring moment of the whole 18-day trip. Seven years since then, the idea still clings to my mind like a barnacle.

Ever keen to detect discrimination in practice, I'm happy to report that during all the past seven years, only once did I come close to its ugly reality. It happened on a group outing, when the swimming pool operator questioned about my nationality before letting me in. I almost froze with indignation. Pridefully, I blurted out "Philippines." The reply was quick. "Oh, it's okay then." But it didn't feel okay then.

Discrimination Not Enforced

Riding buses occasionally to town confirmed me that the ordinary American here does not care who sits in front or back of him. On my first bus ride, I hesitantly took a front seat and expected for a tap on my shoulder. But no tap came. Since then, I have noticed that the State Law is not being kept well on this point. I am convinced that for most people here, discrimination is an anachronism, a thing better left buried in the past.

However, I still had to witness a truly interracial group acting as a body. This was afforded me in the meeting I had mentioned above.

The kindly Oblate superior offered a special Solemn High Mass for the Interracial Council of San Antonio; a communion breakfast was held afterwards in the seminary dining hall. Oblate seminarians served in both. Eager

to learn about interracial doings, I asked to be present.

Deep Impression

I must say that nothing has impressed me so deeply: After all the talk and discussion about segregation, I believe that all that a Christian has to see is a mixed gathering like that going to Holy Communion in a body, sharing the same Sacred Host. The pure Gospel message on Christian charity is exemplified in that beautiful picture, beautiful beyond telling. To quote St. Augustine it has an "ancient beauty—that need only be seen once to be understood—and loved."

During the breakfast, the conversation was centered on the Gospel teachings although much talk was also about parish activities and the private lives of the individuals. Here was an exchange of knowledge and experiences that makes for mutual understanding and mutual edification.

After breakfast the President called on the members to stand up one by one and identify himself and his home parish. There was a generous applause for each. Even the seminarians present did the same. One came from New Orleans. Big applause. Another a Latin-American-Texan.

When I mentioned my home country, a fellow whispered audibly, "No wonder he's so friendly."

Then a handsome young G.I. from New Jersey stood up and gave voice to his impressions. It was a truly Christian mind that spoke—and coming from a young man, it gave the lie to the damaging cliche that American youth is an irresponsible, unthinking aggregate. For here was a young man with a strength and quality of mind.

No Shallow Religiosity

My private questioning and conversation with the members later convinced me that Christianity in its genuine gospel form is here very much alive. Nothing of the put-on, the shallow religiosity that sometimes passes for the true article. Here was Christianity solid as a rock.

Some day, when I shall have gone back to my country and shall hear of discriminations in the United States, of the falsely bruited rumor of a watered-down Catholicism in this great country, I shall bring to mind this small group of men. Then I will know that as long as this organization exists, the Catholic Church in the United States is all right: God keep its members in wisdom and in grace.

—Brother B. A. Carreon, O.M.I.

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People build the kind of world they believe in. I find that Negro leadership generally and virtually all of the Negro families that come to Concord Park to look or buy accept our controls as a wonderful part of the fight against Jim Crow in housing. It gives them new courage to build a better world. One of the Negro workers on our staff said to me the other day, "I feel our company is a new Abraham Lincoln."

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Trevose, Pennsylvania

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Now there are a few distinctions to be made. First, encouraging even a predetermined and limited number of colored families to reside in a particular area is certainly progression from the situation where no colored family is welcome in an area.

Secondly, even though "surplus" colored applicants for such housing are denied admission *there*, the fact that some colored home-buyers come within the quota *there* diminishes the competition for available housing *elsewhere* and actually increases the opportunity for the "surplus" family to secure decent housing. One may view a removal of restrictions from a gloomy or from a cheerful standpoint; the gloomy reaction to new freedom is to chafe at remaining restraints; the healthy response is to rejoice with the new liberty and to build solidly upon it—always preparing for even further freedom by making the most excellent use of that which has been attained.

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It is agreed that the "quota" in this context involves discrimination. But—and this is a distinction that too many people fail to discern—discrimination, *per se*, is neutral in terms of value; it is not good and it is not bad.

Discrimination based on real relative differences is probably good; discrimination based on fancied or insignificant relative differences is likely not good. The "quota" as we have been discussing it *does* discriminate between colored families and white families. But this discrimination is not based on differences in color or race; that is, it is not based on fancied or insignificant relative differences.

Rather, the discrimination involved in the "quota" is based on a very real relative difference in the availability of housing to the white family and to the colored family, and the consequent difference in the concentration of demand of the two families on "open" housing.

The white family can choose from a multitude of dwelling places; the colored family is limited to relatively many fewer decent housing units. Hence, the white home buyer's efforts will be divergent and correspondingly weak in any particular part of the general housing market, including "open" housing, while the colored home buyer's efforts will be convergent and correspondingly intense in that limited part of the general housing market which is available to him, namely the "open" housing.

Assuming the desirability of a racially unsegregated community: such a community is practically impossible if areas in that community—the pioneer neighborhoods—do not experience interracial residency. Considering the relative demands made on "open" housing by the white family and the colored family, respectively, we can expect no significant stable interracial neighborhoods to develop without employing the "quota." And without these pioneer neighborhoods, the larger community will persist in its segregated structure.

"Open" Housing Not a Goal in Itself

Those who look upon the "quota" in this context with serious disfavor will reply that an unsegregated community is not the immediate problem, and that "we must turn our attention and energies to achieving open occupancy in every American community—without quotas!"

They will insist that the employment of the "quota" will achieve "neither freedom of housing opportunity nor freedom of movement." But the ideal of "open" housing cannot be a goal in itself; it must be an integral part of the grand program of which *COMMUNITY* is such a bold spokesman.

Otherwise, if we make it a distinct goal, related only generally with the goals of equal employment opportunities, equal educational opportunities, equal political rights, and so forth, we shall be fighting the battle for "open" housing many score years longer than we would if such housing was but one—however important—aspect of an entire program to secure for colored Americans the rights and status of a citizen.

True, interracial neighborhoods will very likely not "dent" the person whose racial prejudice has deep roots in personal, emotional difficulties; the integration of personal experience

BOOK REVIEW

Two Studies of Catholicism

THE CATHOLIC CHURCH, U.S.A., edited by Louis J. Putz, C.S.C. *Fides* Publishers Association, Chicago, Illinois. 415 pages. \$5.95.

AMERICAN CATHOLICISM, by John Tracy Ellis. University of Chicago Press, Chicago, Illinois. 208 pages. \$3.00.

THE HISTORY of American Catholicism and the influence of the Church in the present day United States have been the subject of two scholarly and important volumes of the current publishing season.

The Catholic Church, U.S.A. was edited by Father Louis Putz of the University of Notre Dame, a well-known advisor in the lay apostolate, who inherited his editorial task upon the death of Father Augustine Maydieu. The French Dominican had undertaken to collect material for a monograph on the position of the Catholic Church in this country, but died before completing preliminary work.

Wide Coverage

The volume is divided into three sections, the first dealing with church history and organization, the second providing information on regional activities from New England to the Pacific coast, the third treating of specific topics within the church's sphere.

The editor disclaims any attempt to produce an encyclopedia, but the wide subject coverage and a formidable number of statistics lend the book both the advantages and disadvantages of such a work; advantages, for the book contains a vast amount of information for quick reference; disadvantages, for the book's arrangement may discourage the reader from completing it.

Parochial Life

Each chapter is the work of a different author, among them such familiar names as Archbishop Robert E. Lucey and Father John A. O'Brien.

Labor, Segregation, Liturgy

Of greatest interest to those in various fields of the lay apostolate are the articles on the Church and labor by Ed Marciak, the Church and segregation by Father LaFarge, S.J., the liturgical movement by Sister Jane Marie Murray, O.P., and the chapters on Catholic intellectual life by John Tracy Ellis and Walter Ong, S.J.

American Catholicism, a slim and eminently readable volume by Monsignor John Tracy Ellis, consists of the four lectures which he gave under the auspices of the Walgreen Foundation for the Study of American Institutions. Under the headings "The Church in Colonial America," "Catholics as Citizens, 1790-1852," "Civil War and Immigration," and "Recent American Catholicism," the Church's growth in this country is traced from its beginnings as a tiny minority, legally oppressed in almost every colony, to its present position as a wealthy and powerful group numbering 33 million.

In both **Catholic Church, U.S.A.** and **American Catholicism** the failure of Catholic intellectual life to keep pace with the church's financial and numerical gains is a recurring theme. Perhaps the careful perusal of these two books may stimulate young Catholics to the much-needed increase in intellectual productivity.

—Marguerite Gallagher

Miss Gallagher, on the staff of a Chicago public library, often reviews for **BOOKS ON TRIAL**.

into one's personality is largely a rational process. (Religious experience may counter-balance such bias, but it may also generate conflicts within the individual which manifest themselves in accentuated negative attitudes.)

But there are racially prejudiced individuals who may well benefit from the personal experience of interracial living. This group—unhappily overlooked in human relations campaigns—has its prejudice based largely in folklore and ignorance; its members are highly susceptible to reason if verifiable by their observations.

These people—largely professional and managerial by occupation—are relatively small in number, but their collective influence and power in the community is out of proportion to their numbers.

An interracial neighborhood (developed by use of the "quota") might well provide these individuals with the "true-life" experience for which folklore and misinformation have been a passively accepted substitute. And if these particular individuals are affected, it will only be a matter of a few years until their modified views are the official views of the political leadership and the socially acceptable views of that great number of Americans who are concerned about matters of status.

My opinion here is a hypothesis, not yet proved; but is it not something worthwhile proving?

If some method is not employed to develop interracial neighborhoods, even artificially, as the "quota" admittedly is, no significant interracial residency will ever develop.

If our segregated communities thereby persist, the members of each race will never really understand the individuals of the other race; the unmalicious but ignorant will remain caught in the spider webs of their childhood fancies. And who wants to live with, or grant the status and rights of citizenship to, spiders! And despite our desires and our immediate goal, we shall be fighting for "open" housing forever.

The "quota" is not perfect, as its creator, man, is not perfect. But it seems to men of purpose, perception, and discernment to be a step more likely to succeed than any other proposition yet offered.

True, the "quota" should be examined by sincere persons. Once examined, if the balance of good and evil is found to be in its favor, it should be supported with reasoned enthusiasm.

JOHN J. RYAN
Chicago, Illinois

"I Worked with Hammer Killer"

Dear Editor: I read your report of the recent hammer killing in Chicago (**COMMUNITY**, May, 1957). I thought you would be interested in knowing that I worked with Joseph Schwartz at the Santa Fe railroad yards.

When I read that Schwartz had deliberately slugged Alvin Palmer with a hammer, I couldn't believe it. I talked to other fellows at the railroad, and they were as stunned as I was to find that Schwartz has such strong feelings against Negroes.

We all worked together, colored and white freight handlers, we ate lunch together, had coffee breaks together, and sometimes had lively discussion on many subjects. At no time did Schwartz let his feelings be known.

I recall reading in the daily paper a report of the inquest. At that time Joe Schwartz (or another member of the gang) said that they did not object to working with Negroes. But living next to them, attending the same theaters with them, and seeing mixed couples downtown together—those are the things they are against.

J. C. THOMAS
Chicago, Illinois

BROTHERS ALL *Music.*



Students do choral reading of "Brothers All."

Class:

We are brothers, brothers all,
There are no great, There are no small.

SOLO — 1:

Yellow, red, brown, black and white
Appear the same in Heaven's light.

Class:

It is not the color of the skin,
But the heart and soul that dwell within.

SOLO — 2:

To claim God's fatherhood we must
Be worthy, Know that He is just,

SOLO — 3:

And that when He created man,
According to His divine plan,

Class:

He breathed the same life into all,
Gave right of choice to rise or fall.

SOLO — 4:

It matters not the place of birth,
For He is Lord of Heaven and earth.

Class:

Life is a common heritage
For those of every clime and age.

SOLO — 5:

To one that marks a sparrow's fall

Class:

We are brothers, brothers all.

—Jim Lathrop

This poem has been used as a choral reading in grade schools and was originally published in **Scimitar and Song**, a Southern poetry magazine. The author, Jim Lathrop, is a school teacher in Seattle, Washington.

Mr. Lathrop writes, "I have never been able to understand race prejudice, and 'Brothers All' came right from my heart. It has been chosen by many of the children as their favorite poem, and is included in most of their poetry scrapbooks.

"I am sure that the right time to help form attitudes is in early childhood. All of the teachers believe as I do that the problem of integration is not with the children but with the parents. I am sure that working through the school children we will accomplish much with the grown-ups."

COMMUNITY Helpful to Teacher

Dear Editor: Please enroll me for another year to receive **COMMUNITY**. I enjoy it and find it helpful in working with my Campion High School Senior Sodalists, many of whom are from Chicago.

I had the pleasure of visiting you once several years ago and hope to do so again. I hope things are going well with you and your work. I keep your valuable apostolate in my Masses and prayers.

REV. JOSEPH EAGAN, S.J.
Prairie du Chien, Wisconsin

More Posies to COMMUNITY

Dear Editor: Can't tell you how much I enjoy your paper. Most papers and magazines (**Ebony**, for example) are too prejudiced in one direction or another. I find your paper even tempered and factual. Copies of it (mine) find their way now and then to prejudiced people. Maybe in a tiny way they may start a thought.

MRS. CONRAD HOFFMANN
Chicago, Illinois

Dear Editor: . . . God continue to bless your magnificent efforts for the spreading of His Kingdom through the promotion of Social Justice and Social Charity.

REV. LOUIS J. TWOMEY, S.J.
New Orleans, Louisiana

... and a Brickbat

Dear Editor: I realize you will not agree with me, but it makes me sick to know how the white people are making such a fight for the colored people. If God had wanted them our equal, He would have made them white. I say, let them climb as high as they can among themselves, and let the white people help them. I am for segregation once and for always, and no one can ever change me.

I receive your **COMMUNITY** and am really surprised at its many articles. Thousands of people have the same feeling as I do, and if this keeps up there will be war between the colored and whites, but I hope not. You think it over.

MARY MARTIN
Cincinnati, Ohio



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"Open" Housing Not a Goal in Itself

Those who look upon the "quota" in this context with serious disfavor will reply that an unsegregated community is not the immediate problem, and that "we must turn our attention and energies to achieving open occupancy in every American community—without quotas!"

They will insist that the employment of the "quota" will achieve "neither freedom of housing opportunity nor freedom of movement." But the ideal of "open" housing cannot be a goal in itself; it must be an integral part of the grand program of which *COMMUNITY* is such a bold spokesman.

Otherwise, if we make it a distinct goal, related only generally with the goals of equal employment opportunities, equal educational opportunities, equal political rights, and so forth, we shall be fighting the battle for "open" housing many score years longer than we would if such housing was but one—however important—aspect of an entire program to secure for colored Americans the rights and status of a citizen.

True, interracial neighborhoods will very likely not "dent" the person whose racial prejudice has deep roots in personal, emotional difficulties; the integration of personal experience

BOOK REVIEW

Two Studies of Catholicism

THE CATHOLIC CHURCH, U.S.A., edited by Louis J. Putz, C.S.C. Fides Publishers Association, Chicago, Illinois. 415 pages. \$5.95.

AMERICAN CATHOLICISM, by John Tracy Ellis. University of Chicago Press, Chicago, Illinois. 208 pages. \$3.00.

THE HISTORY of American Catholicism and the influence of the Church in the present day United States have been the subject of two scholarly and important volumes of the current publishing season.

The Catholic Church, U.S.A., was edited by Father Louis Putz of the University of Notre Dame, a well-known advisor in the lay apostolate, who inherited his editorial task upon the death of Father Augustine Maydieu. The French Dominican had undertaken to collect material for a monograph on the position of the Catholic Church in this country, but died before completing preliminary work.

Wide Coverage

The volume is divided into three sections, the first dealing with church history and organization, the second providing information on regional activities from New England to the Pacific coast, the third treating of specific topics within the church's sphere.

The editor disclaims any attempt to produce an encyclopedia, but the wide subject coverage and a formidable number of statistics lend the book both the advantages and disadvantages of such a work; advantages, for the book contains a vast amount of information for quick reference; disadvantages, for the book's arrangement may discourage the reader from completing it.

Each chapter is the work of a different author, among them such familiar names as Archbishop Robert E. Lucey and Father John A. O'Brien.

Labor, Segregation, Liturgy

Of greatest interest to those in various fields of the lay apostolate are the articles on the Church and labor by Ed Marcinak, the Church and segregation by Father LaFarge, S.J., the liturgical movement by Sister Jane Marie Murray, O.P., and the chapters on Catholic intellectual life by John Tracy Ellis and Walter Ong, S.J.

American Catholicism, a slim and eminently readable volume by Monsignor John Tracy Ellis, consists of the four lectures which he gave under the auspices of the Walgreen Foundation for the Study of American Institutions. Under the headings "The Church in Colonial America," "Catholics as Citizens, 1790-1852," "Civil War and Immigration," and "Recent American Catholicism," the Church's growth in this country is traced from its beginnings as a tiny minority, legally oppressed in almost every colony, to its present position as a wealthy and powerful group numbering 33 million.

In both Catholic Church, U.S.A., and American Catholicism the failure of Catholic intellectual life to keep pace with the church's financial and numerical gains is a recurring theme. Perhaps the careful perusal of these two books may stimulate young Catholics to the much-needed increase in intellectual productivity.

—Marguerite Gallagher

Miss Gallagher, on the staff of a Chicago public library, often reviews for BOOKS ON TRIAL.

into one's personality is largely a rational process. (Religious experience may counter-balance such bias, but it may also generate conflicts within the individual which manifest themselves in accentuated negative attitudes.)

But there are racially prejudiced individuals who may well benefit from the personal experience of interracial living. This group—unhappily overlooked in human relations campaigns—has its prejudice based largely in folklore and ignorance; its members are highly susceptible to reason if verifiable by their observations.

These people—largely professional and managerial by occupation—are relatively small in number, but their collective influence and power in the community is out of proportion to their numbers.

An interracial neighborhood (developed by use of the "quota") might well provide these individuals with the "true-life" experience for which folklore and misinformation have been a passively accepted substitute. And if these particular individuals are affected, it will only be a matter of a few years until their modified views are the official views of the political leadership and the socially acceptable views of that great number of Americans who are concerned about matters of status.

My opinion here is a hypothesis, not yet proved; but is it not something worthwhile proving?

If some method is not employed to develop interracial neighborhoods, even artificially, as the "quota" admittedly is, no significant interracial residency will ever develop.

If our segregated communities thereby persist, the members of each race will never really understand the individuals of the other race; the unmalicious but ignorant will remain caught in the spider webs of their childhood fancies. And who wants to live with, or grant the status and rights of citizenship to, spiders! And despite our desires and our immediate goal, we shall be fighting for "open" housing forever.

The "quota" is not perfect, as its creator, man, is not perfect. But it seems to men of purpose, perception, and discernment to be a step more likely to succeed than any other proposition yet offered.

True, the "quota" should be examined by sincere persons. Once examined, if the balance of good and evil is found to be in its favor, it should be supported with reasoned enthusiasm.

JOHN J. RYAN
Chicago, Illinois

"I Worked with Hammer Killer"

Dear Editor: I read your report of the recent hammer killing in Chicago (COMMUNITY, May, 1957). I thought you would be interested in knowing that I worked with Joseph Schwartz at the Santa Fe railroad yards.

When I read that Schwartz had deliberately slugged Alvin Palmer with a hammer, I couldn't believe it. I talked to other fellows at the railroad, and they were as stunned as I was to find that Schwartz has such strong feelings against Negroes.

We all worked together, colored and white freight handlers, we ate lunch together, had coffee breaks together, and sometimes had lively discussion on many subjects. At no time did Schwartz let his feelings be known.

I recall reading in the daily paper a report of the inquest. At that time Joe Schwartz (or another member of the gang) said that they did not object to working with Negroes. But living next to them, attending the same theaters with them, and seeing mixed couples downtown together—those are the things they are against.

J. C. THOMAS
Chicago, Illinois

Parochial Life

BROTHERS ALL



Students do choral reading of "Brothers All."

Class:

We are brothers, brothers all,
There are no great, There are no small.

SOLO — 1:

Yellow, red, brown, black and white
Appear the same in Heaven's light.

Class:

It is not the color of the skin,
But the heart and soul that dwell within.

SOLO — 2:

To claim God's fatherhood we must
Be worthy, Know that He is just,

SOLO — 3:

And that when He created man,
According to His divine plan,

Class:

He breathed the same life into all,
Gave right of choice to rise or fall.

SOLO — 4:

It matters not the place of birth,
For He is Lord of Heaven and earth.

Class:

Life is a common heritage
For those of every clime and age.

SOLO — 5:

To one that marks a sparrow's fall

Class:

We are brothers, brothers all.

—Jim Lathrop

vorite poem, and is included in most of their poetry scrapbooks.

"I am sure that the right time to help form attitudes is in early childhood. All of the teachers believe as I do that the problem of integration is not with the children but with the parents. I am sure that working through the school children we will accomplish much with the grown-ups."

COMMUNITY Helpful to Teacher

Dear Editor: Please enroll me for another year to receive COMMUNITY. I enjoy it and find it helpful in working with my Campion High School Senior Sodalists, many of whom are from Chicago.

I had the pleasure of visiting you once several years ago and hope to do so again. I hope things are going well with you and your work. I keep your valuable apostolate in my Masses and prayers.

REV. JOSEPH EAGAN, S.J.
Prairie du Chien, Wisconsin

More Posies to COMMUNITY

Dear Editor: Can't tell you how much I enjoy your paper. Most papers and magazines (Ebony, for example) are too prejudiced in one direction or another. I find your paper even tempered and factual. Copies of it (mine) find their way now and then to prejudiced people. Maybe in a tiny way they may start a thought.

MRS. CONRAD HOFFMANN
Chicago, Illinois

Dear Editor: . . . God continue to bless your magnificent efforts for the spreading of His Kingdom through the promotion of Social Justice and Social Charity.

REV. LOUIS J. TWOMEY, S.J.
New Orleans, Louisiana

. . . and a Brickbat

Dear Editor: I realize you will not agree with me, but it makes me sick to know how the white people are making such a fight for the colored people. If God had wanted them our equal, He would have made them white. I say, let them climb as high as they can among themselves, and let the white people help them. I am for segregation once and for always, and no one can ever change me.

I receive your COMMUNITY and am really surprised at its many articles. Thousands of people have the same feeling as I do, and if this keeps up there will be war between the colored and whites, but I hope not. You think it over.

MARY MARTIN
Cincinnati, Ohio

COMMUNITY

Third Annual Subscription Drive

LAST TWO WEEKS

BL. MARTIN de Porres
help us to love CHRIST



WE ARE DEPENDING ON YOU.

Your support and interest in **COMMUNITY** make it possible for this paper to continue and grow. Now we ask your help in this Third Annual Subscription Drive.

Last year's drive brought in just over \$500. We hope to meet that same goal in this year's drive.

So far, in the first month of the drive—April 15 to May 15—we have received \$233. We need \$267 more.

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Chicago Friendship House Fr. George Clements Ordained

Parochial Life
MAY AND JUNE are months of many ordinations to the priesthood, and we at Friendship House join in rejoicing with the young seminarians who are friends of ours as they are raised up to the dignity of becoming sharers in Christ's eternal priesthood.

In Chicago last month there was a special cause for rejoicing at Friendship House, as Father George Clements was ordained a priest forever by Samuel Cardinal Stritch, archbishop of Chicago, on May 3.

Friendship House was the instrument through which Father Clements entered Quigley Preparatory Seminary in 1945, making him the first Negro priest who has gone through the entire archdiocesan seminary program.

He is the second Negro priest of the archdiocese. The first was Father Rollins Lambert, ordained in 1949. However, Father Lambert did not attend the preparatory seminary, as he was a university student when he became a Catholic in 1941. When he wished to study for the priesthood in 1942, he was accepted at Chicago's major seminary.

Twelve Years Ago

After his ordination last month, we were reminiscing with Father Clements on how he came to apply for Quigley 12 years ago.

The summer of 1945, Friendship House was trying to help Catholic Negro grade school graduates enter Catholic high schools in Chicago. Father George Powers, pastor of St. Leonard Church, West Terre Haute, Indiana, was then a seminarian and was working at Friendship House that summer of 1945.

Through the sisters at Chicago's Corpus Christi parish grade school, he obtained the names of five potential applicants to Catholic high schools. Among them was George Clements.

Washington, D.C., Friendship House *Organization* Plan Summer Programs at Farm

AGAIN THE SUMMER is upon us, and again our beautiful Marybrook farm in the foothills of the Blue Ridge mountains of Virginia (ah, these advertising commercials!) is open for another season of study, work, prayer, and play.

Up to now keeping open the farm has been somewhat of a problem: a problem, as a matter of fact, that could only be adequately solved by bi-location. If there is anyone on our staff who possesses this talent, he has so far been too modest to display it, so we have had to struggle along in a somewhat hit or miss fashion.

Don Dryer took on the herculean task of getting the farm initially in shape while Steve Marsh, Greg Robinson, and I manned the Center in Washington. With the aid of boys in the teenage program and a few trusty volunteers, Don has gotten us through our first study weekend.

Volunteers Help

Soon Don shall be able to relax, for early this month a number of workers will have joined us for the summer. Bud Gerrey will be here to direct the rest of the summer program at Marybrook.

Helen Palecki, whom old friends of Friendship House will recognize as a former stalwart staff member of the Harlem House, will be with us during the months of June and July. And as a bonus two young ladies who have just graduated from high school will be joining us from the midwest.

We are all looking forward to Dr. Nutting's return to Marybrook the middle of this month. This will be his fourth study weekend—the record for return engagements at Marybrook.

Did Not Know of Quigley

Talking to young George, Father Powers asked whether he had ever considered the priesthood. George said he had, but added that he couldn't afford tuition at a preparatory seminary. Father Powers suggested the diocesan preparatory seminary.

"I had never heard of Quigley Preparatory," Father Clements said, "but Father Powers took me there and guided me through the procedures of application."

"I found out later, after I was accepted at Quigley, that there had been a rumor that no Negro would ever be accepted. It was, of course, dispelled by my acceptance, and I never experienced anything else but complete acceptance both at Quigley and at the major diocesan seminary, St. Mary of the Lake in Mundelein, Illinois."

Father Powers' work that long-ago summer also resulted in another Negro student's being accepted as a candidate for the priesthood. Ron Ferguson of Indianapolis, Indiana, became the first Negro student for the Jesuit's midwest province.

—Mary Dolan

Grace is the possession of Charity, that is, an indissoluble love of God and our neighbor.

And life in heaven, where grace is expended, will be at one and the same time union with God and union among men.

—Yves de Montcheuil, S.J.

Washington, D.C., Friendship House *Organization* Plan Summer Programs at Farm

Following the Dr. Nutting weekend the staff will go on its annual retreat. Since our number of full time workers is so small we have invited several volunteers to join us in these five or six days of spiritual strengthening and refreshment.

A short volunteer vacation period will be set aside for the long Fourth of July weekend and the following weekend our distinguished three man panel (see the May issue of **COMMUNITY**) will lead us in what should prove a very informative session on the current picture in race relations.

We will have an announcement in the July **COMMUNITY** on the remaining three study weekends, one tentatively scheduled for the end of July and two for August.

Busy Program at Marybrook

The last official event at the farm will be the volunteer retreat which will be held over the Labor Day weekend.

When you realize that interwoven with the above outlined program will be a series of vacations for children ranging from six to sixteen, plus the raising of chickens and the daily care of a large country garden, you can well imagine that our moments of boredom are not likely to be frequent nor long.

When you further realize that in addition to our farm program we will be carrying out our varied and difficult work at the Center in Washington, you may not be surprised that we ask your prayers that Our Lord may make us effective instruments of His Will and see us through this coming summer.

—Jim Guinan

Jim is director of St. Peter Claver Center, the Friendship House of Washington.

COMMUNITY